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## MONISM AND DUALISM.

Are monism and dualism incompatible? or are they complementary aspects of existence? Is human experience such as to be satisfied by either one of these attitudes? or does it demand both?

Our point of view is determined, not immediately by being-in-itself, but by our experience of being. Therefore if man may experience being in two distinct ways he also may see being from two different points of view.

According to Plato's theory of knowledge man may know being either through sense-perception produced by the material manifestations of being, or through immediate intuition of unmanifested being. This thought reconciles monism and dualism. And the fact that it does so would seem to be good reason for accepting it.

Through sense-perception we know the material world. This world is so constituted that it generally leads us to a dualistic point of view. Only those who confine their attention to the physical side of nature come to look on the world as the manifestation of a single principle. Supersensible experience, on the other hand, may contain no duality, and therefore may lead naturally to a monistic point of view. If thus sense-perception and supersensible experience constitute two distinct spheres of experience which never combine in human consciousness, and which are separated by a gulf impassable by thought, it is quite proper that one of these spheres of experience be interpreted dualistically while the other demands a monistic point of view. The student of nature may be right in seeing the world as a manifestation of two principles. The monist, for whom perhaps the world does not exist while he sees being from the supersensible point of view, may also be right in seeing all as one.

The universe is made of forces. All these forces are probably alike. As far as we know the differences between things lie entirely in the difference of arrangement of the forces of which the things are made. The arrangement of the forces results from their local motion. When the local motion of the forces in a piece of wood is increased by throwing it into the fire, these forces cease to make a piece of wood and instead form themselves into smoke and flame and ashes. This local motion, in conjunction with the local arrange-

ment which results directly from the motion, is called energy. Each thing in the universe is a distinct thing by virtue of the energy which it contains.

It is the nature of energy not to stay where it is put, but to dissipate itself. This peculiarity of energy has led to the formulation of the Law of Dissipation of Energy. According to this law energy is never transmitted without being at the same time dissipated. We also know that our sensations result from transmissions of energy, either from things to our bodies, or from our bodies to things. No concentration of energy, however great, could in the least affect our senses so long as the energy is locked up in the thing. Energy produces sensation only when it is transmitted from one thing to another. According to the Law of Dissipation of Energy this transmission results in dissipation. Hence it follows that we are able to perceive the universe only in so far as it is going to pieces. Some things, as the sun for instance, are perceived because they are going to pieces. Other things, as for instance a stone seen by the light of the sun, are perceived because another thing is going to pieces. However, the stone also is going to pieces, although at such a slow rate that that part of its own energy which it liberates produces no sensation. Every part of the universe is unceasingly going to pieces. This is the peculiarity of the universe which enables us to perceive it and to know it, and which, therefore, makes it our universe. This is the reason why we are sometimes tempted to think that the universe never does anything but go to pieces.

But when we reflect we find that the conception of a universe which is just going to pieces throughout infinite time is repugnant to the intellect. The intellect revolts against this impressionistic attitude and boldly infers that there is also creation going on in the universe. Creation consists in concentration of energy. According to the Law of Dissipation of Energy concentration of energy cannot result from transmission of energy. Therefore we are compelled to assume that energy is created at certain times, or possibly at all times.

All mechanical process requires that the elemental forces in it remain unchanged. So long as the forces involved in a process remain unchanged no energy can be created or destroyed in this process. This is the Law of Conservation of Energy. Hence it follows that creation of energy cannot result from the mechanical

or physical process, but that there must be in the universe another kind of process in which energy is created, there must be a metaphysical process. We have thus found that while our senses are affected only by the mechanical or physical or material process our intellect demands also a metaphysical process. A mechanistic or materialistic monism can therefore never satisfy the human intellect.

Natural science has shown conclusively that all the immediately observable phenomena of the universe are mechanical. Therefore no genuine idealistic monism can explain the universe. A so-called monism in which the One is merely the owner of two active principles, one mechanical and the other ideal, is not monism. Such a standpoint is dualism in disguise. The actual world evidently arises from the interaction of two opposite principles. One of these principles is mechanical and destructive. The other principle is creative; and therefore it cannot be regarded as mechanical, but it must be regarded as intelligent. Therefore it is impossible to explain the actual world from a monistic standpoint. If our monism be mechanistic we fail to account for the creative process which is implied by the physical process and which is plainly indicated by all vital, social, and intellectual phenomena. If, on the other hand, our monism be idealistic we fail to explain the mechanism and deterioration and strife which we find everywhere about us. It is evident, therefore, that in so far as we study nature or consider any aspect of the world of sense we must adopt a dualistic attitude.

We have seen that the intelligent study of nature requires that we assume not only a mechanism but also a creative principle behind natural phenomena. Through sense-perception this creative principle can be known only in so far as it has manifested itself in nature. It is claimed that through supersensible experience further knowledge of this principle is attained. In order to be freely receptive to supersensible experience it is said the attention must be withdrawn from objects of sense and wholly centered on the supersensible. Hence, the duality of the world of sense has no bearing on our attitude toward supersensible being. In supersensible experience there is found oneness of principle. Such experience therefore leads naturally to a monistic point of view.

In supersensible experience evidently matter or mechanism does not manifest itself. The concept of matter therefore is useless in supersensible experience. Furthermore, if attention is given to the concept of matter this induces sense-experience; and sense-expe-

rience excludes supersensible experience. The first step toward supersensible experience therefore is to renounce the concept of matter. And in renouncing the concept of matter we naturally drop into a monistic attitude. Incidentally we also renounce the material world and come to regard the actuality of sense as nothingness. The actuality of sense is then superseded by another actuality—the actuality of the supersensible. Thus monism becomes the point of view of supersensible experience.

Supersensible experience may develop in two different directions. It may follow an intellectual trend and bring insight, or it may consist in practical contact with being. When supersensible experience develops along intellectual lines we call it revelation, or mysticism. Practical contact with supersensible being is practical religion.

The substantial agreement of the sacred books of different peoples and different ages indicates that these books are all to a great extent genuine records of experience. The sacred books practically agree on the fundamental points of supersensible knowledge. These books teach that being is one in principle but infinitely varied in content; that being is neither movement in space nor a process in time, i. e., not material, but eternally perfect Intelligence, Justice, Harmony, Beauty, Love, Bliss; that Being is free from all evil; that it is the absolute Good.

Supersensible experience is described as a peculiarly intimate contact with being, a contact so close that it amounts to practical identity. The Mundaka Upanishad says, "He who knows the highest Brahman, becomes even Brahman." And the Prasna adds, "Yes, O friend, he who knows it, becomes all-knowing, becomes all." Plotinus says, "To see and to have seen that Vision is reason no longer, but more than reason, and before reason and after reason, as also is that Vision which is seen. And perchance we should not speak of sight. For that which is seen—if we must needs speak of the Seer and the Seen as twain and not as one—that which is seen is not discovered by the seer nor conceived by him as a second thing, but, becoming as it were other than himself, he of himself contributeth nought, but as when one layeth center upon center he becometh God's and one with God. Wherefore this vision is hard to tell of, for how can a man tell of that as other than himself, which, when he discerned it, seemed not other but one with himself indeed? And it may be that this was not vision, but some other

manner of sight, aye, an ecstasy and a simplicity and a self-surrender, and a still passion of contact and of unison."

This statement of Plotinus calls attention to one of the chief objections raised against the monistic standpoint, namely that the ego seems to go into solution in the One. This is an illusion resulting from a confusion of the subject with the object. The object only is one. The subject remains many. Many subjects may know the object as one and thus be the One in an objective sense while remaining many subjects. The fact is that the genuine monistic attitude intensifies the actuality of the ego. The ego is never more of an actuality than when it succeeds in wiping out the world of sense, including all objective personality, and is maintaining its identity with the One. Absorption in Brahman, or Nirvana, or union with God is not a passive state imposed on the submissive ego by the One. On the contrary, in order to maintain this union the ego must make an exertion far greater than is required in the most strenuous of worldly activities. The extinction of sensible personality results in an awakening to supersensible personality. The change which takes place therefore is essentially a shifting of the scene of consciousness. The subject remains the same subject.

The initial step in all conscious action is the recognition of the idea as a superactual existence, as a form-giving power which may enter the actual world and impress its form upon it. In action we recognize the idea as a creative agent possessing the power to break into the mechanism of matter and add an element to it so that henceforth this mechanism is no longer the same, but a new and different mechanism. This recognition consists essentially in a tacit declaration that the idea is being. This turning from the actual to the ideal is the essence of morality. An act is moral in so far as it springs from a clear recognition of the idea as the creative principle in the world. This recognition implies the complementary concept of matter as the inert medium which the idea moulds into its own form, i. e., as a passive mechanism controlled by an active intelligence. The standpoint of morality, therefore, is dualistic.

When, instead of merely recognizing the idea as revealed in the world of sense, man turns in action altogether away from the world of sense and recognizes only being as revealed in supersensible experience his action becomes practical religion. The viewpoint of practical religion is therefore monistic. Religious action, like mysticism, demands entire renunciation of the world of sense

including all sensible personality. This renunciation consists in a withdrawal of attention. This withdrawal of attention is accomplished by means of active denial of the existence of the world of sense. The attention is then centered on the revealed concept of being as found in the sacred books. The results which follow from this turning from the sensible to the supersensible form a body of facts which demonstrate the truth of revelation. These facts are accessible to all who choose to make the experiment of denying the world and recognizing the All-one. Thus through religious action there is opened an unlimited field of practical intercourse with the supersensible. And through this intercourse an intimate practical acquaintance with God may be attained even by those who have never entered the state of mystic experience.

We live in a dualistic world. By rising above the world the problem of the world is solved for us.

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#### GALILEO AND NEWTON.

It is perhaps advisable to consider Newton's debt to Galileo both in mechanics and mathematics rather more fully than I have done in my previous articles on Newton and the principles of mechanics in this magazine. I will try to follow the thread connecting the thoughts of these men in what follows.

One of the most striking results of Galileo's *Discorsi*, published in 1638, is that a motion does not need a force to keep it up. This fact is concealed by the constant presence around us of friction and resistance, and so even Descartes had imagined that each planet is kept in motion by a vortex in a fluid which fills all space. Galileo found, in fact, that a force changes the *velocity* of a body. Thus, without a force which would deflect a planet into a curved orbit, the planet would proceed with uniform velocity along a straight line. Also, when considering the paths of projectiles, Galileo showed that the paths arise from compounding a horizontal uniform velocity and a vertical accelerated motion of falling. The resultant of two motions at right angles to one another is a motion along the diagonal of a parallelogram whose adjacent sides are along the two directions